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% Max Freedom Long, H.R.A., Editor,
P. O. Box 875, Vista, Calif., U.S.A.

THE SPIRIT KAHUNA CONTACT, reported in the last issue of Huna Vistas, has caused much interest on the part of many of the HRAs, even the ones who think spirits are only activated astral shells or thought forms. Even if the spirit is not what it is taken to be in seance circles, we must admit that this kahuna, if only an activated shell, has had also activated a good set of memories and so has been able to give us the coded Huna in three bits of ritual which are most convincing. I find it easier to accept the Huna belief that men do survive death as spirits and that they can and do come back very often to make contact with the living.

As a matter of fact, a large part of the new and very different psychological and psychical information which has been offered by the partial recovery of the ancient Huna system is made up of ideas concerning the spirits. In modern psychical beliefs we have but two types of spirit, the one duplicating ordinary man and composed, supposedly, of a conscious mind self which possesses a subconscious part, the other includes all spirits such as the poltergeists, who seem to be strange and abnormal human spirits of the first type. A third type of spirit is seldom recognized unless mentioned in some way reminding us of the statement that "God is a spirit."

Huna has given us subhuman spirits which are recognized as of many kinds, but which are not too well classified and described. Next above these come the low self spirits who have accidentally become separated from their companion middle self spirits. The normal spirit is the usual one combining the two companions, low and middle to make a proper entity able to remember and use inductive reason. The middle self spirit, when it has lost its low self companion is also recognized as a type. It is known because it cannot remember, the low self having all the remembering ability. Still higher are set the High Selves, unique in that they are not disembodied. They have no physical bodies and seem never to enter the body of a living person at a seance to speak through it. The High Self is a combined male-female unit and has evolved upward through the experiences of spirits of the lower levels, both in the body and out of it. Psychic Science has, today, only the vaguest ideas about the "superconscious" as a spirit entity. In Huna, there are still more evolved Spirits, like gods to us, and quite beyond our reach except through the mediation of the High Self. At the very top of the

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R. Max Freedom Jones, H.A.A., Editor
P. O. Box 875, Vista, Calif., U.S.A.

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list, Huna gives us God as a three-part Spirit Being. There is also included with the three primary Gods, Ku, Kane and Kahi, a slightly lesser God named Lono. The picture is not too clear after the many centuries of confusion. In India we have God at the beginning as an inactive or unmanifest unit. When action begins, the Ultimate is divided into three parts. The fourth and lesser God of Huna seems to have crept into early Egyptian thought and to have ended in still later systems as a "Fallen Angel" or as the embodiment of all the evil or dark forces which appear to be able to oppose the good of the Trinity. Still later, we have the Trinity represented with one part of it a human being, giving us Jesus as a human "divine son of God" and with him, "God the Father". To complete the lower form of Trinity we have added the "Holy Ghost", which is, unfortunately, described in as many ways as there are cults among the believers of this dogma. In India the lower level Trinity is not so clearly formulated, being in the Gita a matter of a normal human self and a High Self which is in some vague way described as being the "real" self of the man and the only enduring part of him.

Huna, in addition to giving us a well rounded and systematized philosophy of the spirit levels, is almost unique in describing the "shadowy" body (aka kino) in which the spirits live and have their being on all levels. In Christianity there is only the vague "body of light" mentioned, and this is confined to the use of the advanced spirits. Gnostic literature is little more definite as to the nature of the "body of light". From India we get, largely through Theosophy, the grand muddle of the "seven bodies" of man, some of which are not entities, but qualities, and some of which ARE entities in so far as they have to do with thinking processes, but do not fit the idea of a "body", even of the most tenuous substance. The famous "astral body" is forced to do service for all and sundry parts or wholes of the man and his High Self. To add to the confusion we find that there are several conflicting lists offered as "bodies", and some lists give us four parts instead of seven.

Another thing Huna gives us which is lacking in all the other systems as they have come down to us, except the main belief of India in a single grade of "prana", is the concept of vital or life force, mana, which changes in some way, even as does the tenuousness of the "shadowy" body. The basic mana in the living man becomes the universal FORCE that consciousness uses in all creation. This force, in a surprisingly scientific way, changes in something like its frequency to fit the needs of moving an arm, recording a memory, reasoning out a thing, giving an intuition (as from the High Self), and stepping up all the way to LIGHT, acting at some point along the line as the force making possible miraculous changes in matter. This "matter" can be dense, according to Huna, or can be of the nature of the thought forms outlining the future. The "prana" of India has all the earmarks of an early borrowing and garbling of the concept of mana.

While I value and respect the opinions of my fellow HRAs, who are often more intelligent and well schooled than I am, I find that Huna explains so much more, and with greater inclusiveness and clarity than any other system of beliefs, that I prefer to work and think in terms of its dogmas. HRA H.F. writes concerning the spirit kahuna incident, "The experiments verify - if this is needed - the fact that a good medium may indeed contact a specific spirit - or

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'shell' or akashic record, as my notion has it. She must be able to control her own low self, or possibly, the Doctor uses a little hypnotism..... to keep the low self on the track." I do not know whether it would be more difficult to reactivate the astral "shell" of one long dead or to read his former thoughts from the "akashic records", but for me, personally, I find it more understandable if I accept the spirit hypothesis of Huna. As to the use of hypnosis in the seances in question, there is nothing in the tapes I have heard to indicate that the medium has any need for such help or direction. Judging by ear, the kahuna spirit was entirely free to give his message to the medium and she was in no way directed in her swift and easy passing on of what had been given her.

(HRA H.F. continues in his letter) "Getting back to the resurrected Kahuna: You speak about not learning anything new, any short-cuts or formulae for making the big healing charge (mana surcharge and referring to my comments in H.V. 9 on the spirit kahuna's message etc.) Frankly Mary and I never thought there was such a thing. The Bible says, somewhere, that we must do what we are able to do, some are to do this, some that, which can mean that some, like Terte, have the gift, some may acquire it, some never grasp it. Back when the Church had a few mystics, and even now when some Hindus are able to reach samadhi, success depends on long years of uninterrupted devotion to the one thing, self-development. The rules and The Way are there for all to read, but the thing itself takes time and singleness of purpose, even for the more gifted ones - Terte being an exception. Thus, we have no Kahunas, I think, because the world is too much with us. Even the theological seminaries give little time, and that arbitrarily squeezed in, for 'contemplation'. Even so, when one has grasped Huna - not a rigamarole - and fuels his prayer with the high-octane heart-felt emotion - a feeling of real need, coupled with the faith of little children - Jesus Christ Himself couldn't do better; I refer to instant healing of my cracked spine, and several lesser healings and prayer-fulfillments. I, of myself, did nothing, except pray, and how, and the thing happened and stayed happened, now, for more than ten years. It is not a matter of sacrificing a hen, repeating something, making certain motions; it's entirely mental and if one believes, and feels the want strongly enough, it happens....."

It must be agreed that history is full of accounts of prayers which have been answered, either instantly, or by degrees. God has been no "respector of persons". The simple and unschooled and the priests of religions have shared the benefits. Some have used a ritual of sorts, some have not. It is, basically, very simple and often spectacularly effective.....The trouble is that only one prayer in perhaps a million gets answered.

I would say, "This is where I came in". I knew this when I undertook to find out how the fire-walkers get immunity, and how the kahuna healers of yesterday appear to have called down Help in healing activities to greatly better the one-in-a-million score. I cannot speak for the rest of you HRAs. Some of you seem to think that to hunt further for the clue to better methods is a waste of time. Some seem bent on going back to the simple prayer method and tossing out the kahunas, especially the spirit kahuna who has come to offer his credentials in Huna, and who promises to try to help us to better understanding. Personally, I wish to press on. I still

have so many unanswered questions concerning so many things in Huna. For instance, there is the whole wide field of the low self and its fixations which still needs exploring, quite apart from the simple matter of a man praying with desire to God. I want to know whether or not the kahunas had a way which I do not yet know of driving out invading evil spirits and of resolving complexed low self beliefs in guilt or plain unreasonable fears. I would like to know to what extent it may be possible to bring low self memories of injuries suffered in past incarnations into materialization in the present incarnation. I would like to know more of the use of the heavy mana surcharge recognized by the kahunas when they could project a mesmeric charge of mana with such telling effect that it rendered the recipient unconscious. I want to know more about the use of suggestion.....I feel that, even if I learn nothing, there will be no harm done and we who wish to do so can fall back on prayer with no thought taken of such things as the low self or the High Self which Huna offers to us as an intermediary when we approach God in prayer. And, in the matter of "God", may I say that I am not alone in my feeling that there is need of an intermediary. I shrink in trying to face the vastness of God as I think of Him spread out and through the vastness of stellar space. Huna gave us the High Self to speak for us if it could not answer our prayers. The idea can be identified in early Egyptian thought, and it is pure Huna, even in its changed outer form in Christian beliefs where one of the most important dogmas hinges on "Asking in my name".

Returning for a moment to the matter of the Trinity as it now appears in Christian church dogma, perhaps I had better make an additional statement to avoid having a dozen or so letters to correct me. I am well aware of the fact that in the Revised Version of the Bible and inclusive of the New Testament, there is no mention made of the Trinity as described in the several "Creeds" recited as a part of almost every service by the priests of Christian churches. The single mention made in the New Testament of "Father, Son and Holy Ghost, was in a Johnine passage thrown out as spurious by the revisers of the material. (Yes, I have read Findlay's book, "The Rock of Truth" and know what he has had to say in the matter.)

NOTE OF INTEREST: It has been over a week since the above was written, and during that week I have had a steady stream of visitors, some of them kind enough to warn me in advance of their arrival. The mention in H.V.#9 of the fact that we were interested in a seance appearance of a spirit kahuna brought a deluge of delighted response and I was surprised to learn how many HRAs are interested deeply in spirit communication. In the week a spirit guide of three years who sits on the left shoulder of one of the good HRAs, as well as one of mature years dating back to ancient Persia were greeted. I have two full tapes which await the finding of four hours so I can listen to them and learn what was said in distant seances. Much of a Saturday was spent listening to and recording by tape a long seance in which a fine medium, brought by a good HRA, did her best to find and bring through a kahuna spirit or other spirit able to give useful information about Huna. So far, sorry to say, nothing definite and no sign of a spirit familiar with a Polynesian dialect or with Huna. I was given some "messages" as to what best to do with the HRA work and the subjects next to be taken up. All will be kept in mind as we go along.

THE QUESTION OF THE NEXT STUDY TOPIC TO BE TAKEN UP by the HRA has brought a large variety of suggestions. Some would like to see the work on the Taro Cards continued and handled in more detail. One would like to see the fortunetelling or symbolic meanings of the lesser cards discussed as they are seen in the ordinary playing card deck. This would entail the use of the arbitrary meanings, such as "death" for the ten of spades, and all that. Unfortunately there is no better authority for assigning such meanings to the lesser deck than for saying that it is bad luck in the West to have a black cat cross one's path (or a white one in the East.)

A correspondent in Greece, who knows us through the recent book of George and Helen Sandwith, *THE MIRACLE HUNTERS*, (they, by the by, are at present in Greece investigating Christian fire-walkers who are active every May) says he has been able to get "remarkable results with the pendulum.....Already I am in a position to detect 'PRANA' or 'Spirituality' deposited in books and icons, and to ascertain the age of ladies and gentlemen." It might be that we should see what we can do about learning the age of those called to our attention. I will turn 70 in October, should any of you care to practice on my signature.

A stranger to me, who evidently knows at least one HRA and who reads some of the H. V., wrote a nice letter saying that she had for years been using psychic and psychometric means of examining the human aura and that she has learned to tell from the colors a lot about the owner of the aura, also about past incarnations, and sometimes about the future. She writes (in part), "I work with color, auras mostly, although I have done considerable research in the field of color and have found out what a bountiful and rich field it is for exploration. I can write complete and absolutely correct 'Aurascope' with nothing to go on but the person's name or some other means of positive identification. I require no other information than that I have contact with the person in question. My High Self immediately goes to work the moment the name is written on a sheet of paper and the paper inserted in the typewriter. The colors, one by one, are presented to me in their order of importance to the personality under observation, with the shapes, vibrations and exact quality of color shown, including the exact meaning of the colors. Often they lead back to a past condition important in the present life of the individual. Sometimes they lead into the future. What I call temporary progressive colors show up in an aura from time to time with tone, shape and date of duration. The colors in an aura are identical with the characteristics of the person from whom they emanate. And, these colors do NOT change as most people think - until the characteristics themselves undergo change.

"There are several parts to an individual aura. Past auras hang behind a person like sheets of colored glass and can be identified and that is the reason I know reincarnation is a fact. Often a future aura is partially formed. Thought forms, moods and temporary progressions are all a part of an individual aura, but the part I call the invariant aura is the part I analyse, as that is the real aura, changing slowly if at all, unless the person is a hard-working student who is polishing his aura both consciously and unconsciously. Corrective measures can be given through

these colors as they show the causes for certain conditions. For example, if a person is a liar or a thief the aura does not show this but it does show what makes him a liar or thief. Sickness, trouble, fear, and what-have-you all show in the colors, not as results but as basic reasons for the results..... Are you interested? Some of the auras in my files are mighty fascinating reading! I've done auras for priests, doctors, people of other countries, undeveloped persons, Black Brothers, magicians and people who have highly specialized talents, cripples, sick people and mutes....."

This sounds to be a fascinating field for study, but as so few of us may turn out to have the psychic powers to make aura-color readings, it might be more of a speculative investigation than one into a practical method. We would have to ask the writer of the letter to tell us to what extent she would be willing to instruct us, as I know little or nothing of the method and could not lead off in it. There are several methods of using color in healing, but I do not recall that I have noticed more than the slightest agreement between the writers on the subject. Naturally, we would have to find funds to pay for time spent teaching us the system. A few of us might pay the modest fee of \$15 for a reading and then we could compare them with our Psychometric Analysis readings. And, again by the way, at least one HRA has been making a fairly reliable P.A. reading in terms of color by using the pendulum over pictures or signatures covered with one color of plastic film after another. No telling what useful information we might gain.

Another HRA writes, "I am enjoying the study of the Taro Cards and would enjoy going deeper into it. I'm interested in most everything. Most of anything, in Huna healing and in the coded Huna meaning behind the New Testament." Others have expressed interest in continuing the earlier studies of the coded Huna meanings, and this might suit a considerable number of us if part of the issues was given to the material. In this field I could lead and do most of the research, but others not equipped with all the Polynesian dictionaries might be unable to help. My idea is, at the moment, that we might have to sort the HRAs and divide them into two camps even more carefully than in taking up the Taro study, which many did not like. In the past years of our work together I have found that some of us have very fixed convictions endorsing the historicity of Jesus, and often have accepted the Bible as "The Word of God". With them it is impossible without inflicting deep hurts, to present the growing accumulation of evidence which tends to show that the Jesus of history is invalid, and that the dogmas added to his supposed teachings and the story of his life have their roots, not in Jesus, but much farther back, in Egypt, Babylon and Huna. Or, the roots may be traced to Persia, India and China. If I undertook the continuation of the study of the coded Huna, taking up where I left off in my book "Secret Science At Work" and in the older Bulletins, I would wish only to address those who have examined the rather massive accumulation of date. I would feel very sad to have kicked from under a friend the supporting faith held from childhood. This has been "strong food" for me in the past, even though I grew up questioning authority in all religious matters. In this part of the field there is such a tangle that even Huna has not as yet helped me to see the connecting thread clearly, but together we might gain.

I would not dare, of course, to state without full proof that the man, Jesus, never lived. But I could not refrain from going far back into Huna and Egypt, and from the former point to Gerald Massey's findings that a prototype of Jesus is to be found in the Iu-su of the earlier Egyptians where he was "the ever becoming or coming son of the Father-Mother god." As I wrote in my book, SSAW, it seems greatly important to our understanding of the Jesus story to find that the story of Jesus gives us a man following, step by step the course laid out symbolically by the coded Huna behind the scattered passages surviving in the New Testament. He was the man growing upward by the process of evolution. He knows his High Self as the "Father". He fails to get clear of his evil spirit "eating companions" and to be freed of his complexed sense of guilt. The crown of thorns and the cross symbolize these two things which will "crucify" the man if care is not taken.

Another HRA feels we should make a careful study of the Reformed Latter Day Saints. She has observed them and is convinced that their healing methods border on the miraculous and that they actually DO raise the dead. I was brought up for part of my youth amongst the Mormans in Wyoming, and have long been familiar with them, their Book of Mormon, and their dogmas. I fear I am far from being convinced that they have what we want. On the other hand, there are several other spirit-revealed books which, if we are to study one, must also be given equal consideration. I am thinking of OAH SPE and at least a dozen similar, but smaller, works - none of which are in agreement except for a very few basic facts, such as the one that we are alive. A thing common to many of these "revealed" books is the perfectly asinine use of the "thee and thou" style of the King James English of many years ago when writing in a world where such usage was forgotten except in reading the old versions of the Bible. Then there is the common practice of changing the names used in modern English of everything from Moses to China. One is forced to conclude that some spirit pretender, tongue in cheek, fed the medium these many pages, using the old English in the hope that it would sound like Bible dictum and be more readily accepted. Just why, in "The Book of El-Daoud", for instance, should the ending "su" be expected to impress the reader with a sense of belief. Satan becomes "Satanaku" and you can accept it "or else". (I have long preferred to chance the "or else".) (I realize that I may be stepping on one or more sets of HRA toes, but I have observed little inclination on the parts of those who may be stepped upon to keep off my Huna toes. Those who scold me so often for NOT accepting their particular "Ye Olde Complete Truthe and Worde of God" are invited to spend \$10, as I am sorry to say I did, and buy and read the latest revealed-by-spirit book, "The Book of Urantia". It is not written in the old English of the first King James Bible, but in its 2,097 pages I have not found a single statement issued "from the horse's mouth" which has been offered with any proof other than the old, "This is true, because I say so." I get so sick of having people try to take me for a sucker.) In the book, "The Song of Sano Tarot, we read "I, Sano Tarot, say this, which is true." My retort is, "Can you prove a single one of the many statements you have made which contradict similar spirit-given statements. Another by-the way: I listened to the marriage ceremony of Princess Margaret and Anthony, and was constantly bothered by having my teeth curl as the most archaic dogmas of the Church were somberly read by the presiding priest. Yes, the bodies of the dead will be raised!

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OUR PSYCHOMETRIC ANALYSIS CHECK for the month comes again from FATE MAGAZINE, THIS TIME FROM THE ISSUE FOR July, 1960, which has just come in by mail as I work on this H.V. Looking through the magazine for pictures of people, I find on page 29 two pictures of Margaret Foos, the young lady who has so well demonstrated the fact of "eyeless sight" on and off T.V. that she would make the famous Kuda Bux green with envy, if he were an envious man, which is most improbable. In the first picture she sits holding the blindfold, and I get a reading for her of 362 degrees. This is a very fine clockwise reading and indicates one with helpful drives and an exceptionally high intelligence. At 362 are found many HRAs who take to P.A. readings and such things, like ducks to water. In the second picture she has the blindfold on and is matching colors and reading and putting letters over similar letters, using her psychic ability, which Huna would explain as a use of the duplicate sensory organs located in the shadowy or aka body - in this case the duplicate eyes. I was eager to see if the reading for her condition in the second picture would be the same as for the first, or whether it would show a change and indicate in some way that inner capacities were activated. For the second picture I got a reading of 383 degrees. It is to be noted (if my reading is right) that the will pattern has changed very little from the first to the second picture, but while the personality (or low self) circle started to register at about its extra large first reading, it grew smaller and weaker until it was hardly registering at all. We can wonder whether or not this might indicate a using up of the vital force as the works progressed or might indicate the extrusion of the eyes of the aka body, causing some change in the mana supply. On the other hand, together with the slightly more vertical will swing (which would indicate use of the will in concentration, perhaps) the degree reading jumped over 20 degrees, and might indicate that the High Self was in closer contact and helping along with the work so that its intelligence, when mingled with that of the low and middle selves, brought up the over-all degree level. This is a very interesting chance for a reading, and I wish very much that some of you would run a check and let me have your results. My own degree level is 382, and whenever I make a reading and get within a degree of that, I become suspicious because, when my low self gets tired of making readings, it has used its defense mechanism - it simply gives me my own reading instead of that of the person I am trying to read.

TIME magazine, May 30, 1960, cover, gives a good picture of a man appearing these days beside Khrushchev, as at the preparations for wrecking the summit talks. As we know from a P.A. reading of Khrushchev (I make it 371-372 as I write, with the elongated low self circle showing a warped idea of what is good, and also showing the low self not under good tantrum control) we do well to check his associates. I get 363 for Defense Minister Malinovsky, who intends well by his will swing, but who has a badly flattened personality pattern circle, its axis c.c. Not so good. Khrushchev is several degrees more intelligent and so should control Malinovsky, but the latter, in a position of power, could be a very dangerous man whose low self urges would make his idea of what is "good" very warped and strange - and to be pressed with every destructive action needed to further it. His story is one of craft and of stepping up to stand in the shoes of each superior military commander as he was liquidated or demoted. May want an atom war.

THE ANCIENT AND HONORABLE ORDER OF HRA TARO is discovered to be in session as the curtain rises. The members are in a gay mood and all plan to get on the best possible political bandwagon as soon as it can be learned from running the cards which looks best. Cigbo has provided himself with a small bandwagon which he pulls hopefully here and there, hoping that someone will see that it is actually his cigar box and decide to put in some campaign funds. He carries a sign reading, "Draft Cigbo".

OLD HIGH CARD: Last month we ran the cards for the Republican candidates for the presidential nomination. Now we will try a run for the Democratic runners. First we will take Senator John Kennedy. I shuffle. I spread the full deck. I draw five for his past. Please have in hand page 10 of H.V. 7 and pages 9 and 10 of H.V. 8 so that you can check the meanings of the cards with me.

For the Kennedy past I have drawn, in the order listed, V of Pentacles which is a new beginning past the half way point, and has money being divided, perhaps his family money. Next a major, XI Justice. This fits his leanings to law and justice via legislation. Next another major, VII The Chariot: Success under guidance where man and woman work together. He married happily. Next X of cups "End of endeavor. Plans work out well. Everyone benefited." Love cycle well completed. Next a major O The Fool. Begins something else and may or may not indicate a good beginning. In this case we know he made an excellent beginning, so we go on to cut for the present. Cards seem to be running well so far. I shuffle and draw.

For his present we have first The Page of Cups: "Inexperienced young person tries for love etc." Could fit his desire for presidency. Next Ace of Cups "Inspiration or idea or desire for cup things". Fits an apparent great desire for the nomination. Next, Page of Wands, "Page starts new plan youthfully." Cards stress his youth as having much to do with the race. Next a major, XIV (our new numbering) The Hanged man. Reverse of the Hierophant card and troubles which have been caused by not recognizing the High Self and asking help. This reminds us of the trouble caused by attacks on him because he is a Catholic. Next, another major, XV, The Devil. Indicates troubles through.....hates. This fits and reinforces the Hanged Man card. The present seems to be running true to facts, so we try the future.

For the future we get: V of Swords "He sees the end of half the struggle, with the way blocked". Next a major, XVIII The Moon: "Reverse of the Hermit card good. Efforts to progress without High Self guidance. False starts. Predicts a mixture of troubles. Worries." Next IV of cups: "A new idea enters the plan. Things not as good as thought to be." Next, another major, XX Judgment. "Good chance for starting all over. May augur taking up again a project dropped in the past. Opens way." This seems to point back into the legal part of the field.. Next, Queen of Cups. Feminine influence shows in his life in connection with the effort to become a candidate.Not too definite and not very encouraging in so far as getting the nomination is concerned. Both majors on the bad side. His dreams may not be realized at this time, but may continue to be held.

Adlai Stevenson is considered second on the list by many, so we shuffle well and draw to see what we get for his past. (This should

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place. The members are in a gay mood and all plan to stay in the city for the night. The members are in a gay mood and all plan to stay in the city for the night. The members are in a gay mood and all plan to stay in the city for the night.

OLD HIGH GARDEN: Last month we ran the cards for the Republican candidates for the presidential nomination. Now we will try a run for the Democratic nomination. Please we will take Senator John Kennedy. I should like to spread the full book. I shall give you a run for the Democratic nomination. Please we will take Senator John Kennedy. I should like to spread the full book. I shall give you a run for the Democratic nomination.

For the Kennedy card I have drawn, in the order listed, V of Pentecost which is a new beginning past the half way point, and has many being divided, perhaps his family money. Next a major, XI Justice. This is his last time to law and justice via legislation. Next another major, VII The Charitable. Progress under guidance where man and woman work together. He married happily. Next I of cups "Kind of answerer. Things work out well. Everyone benefited." Love cycle well completed. Next a major 9 The Good. Being something else and way or may not indicate a good beginning. In this case we know he made an excellent beginning, so we go on to cut for the present. Cards seem to be moving well so far. I should like and draw.

For his present we have found the page of cups "Unhappily young person tries for love etc." Could it be his desire for guidance of the Ace of cups "Indication of love or desire for two things." This an apparent great desire for the nomination. Next page of Wands "Page starts new plan eventually." Cards stress his youth as having much to do with the work. Next a major, XIV Love and understanding. The changed man. Reversed the Hierophant card and looking help. This been caused by not recognizing the High Self and looking help. This remains as of the example caused by attacks on him because he is a Catholic. Next, another major, XI The Devil. Ladies' troubles through..... However, this life and religious the changed man card. This present seems to be moving well so far. so we try the future.

For the future we get V of Swords "He sees the end of all the struggle, with the way ahead." Next a major, XIII The Moon "Reveries of the heart and good. Efforts to progress without high self guidance. False stars. Reveals a minute of confusion. Wonders." Next IV of cups "A new idea enters the mind. Things are as good as brought to be." Next, another major, XI Judgment. Love chosen for starting all over. May again taking up again a project dropped in the past. Open way." This seems to point back into the last part of the field. Next, Queen of cups. Feeling in love with the man. Life in connection with the effort to become a spiritual being. Definite and not very encouraging in so far as the man is concerned. Both signs on the card side. The future may not be realized at this time, but may continue to be realized.

Adlai Stevenson is considered second on the list by many, so we should see what we get for the next. This should be the last card.

check easily, as we know his past so well, even if not his present.)
 THE PAST: IX of swords. "Things not as bad as feared" at some point in his past. Next, a major, VIII Strength. "Strong planned effort to overcome something in oneself or also to overcome material blocks." Fits past efforts to be elected president. Next, a major, XIII, Death. "Augurs drastic change. Bad news...." This fits troubles in trying to win the elections. Next, King of Wands: "Helpful". He was willing to try to help by running a second time. Next, XVI. The Tower: "Plans go wrong...." He lost the election on his second running.

THE PRESENT: Major, XI Justice. "One will obtain justice or give it etc. High Self Help." Legal profession indicated as his work in the early present. Next, III Swords, "Sees small disappointments." May have. Next VI of Pentacles. Again a division of funds. We know he was in debt after the last campaign. Next, V of Cups, a minor. Half way through cycle of things desired. Plans partly upset. Needs new start. This might fit any present thought of being drafted. Next, X Wheel of Fortune. "Plans for material progress will work out well, but especially if the High Self Guidance is obtained." This might tie the present to the future. Let's draw for the future and see.

THE FUTURE: Minor card, III of Cups. "Good progress and rejoicing as of a family group. All is well." Things will soon look quite promising for him to be drafted. Next III of Swords. "Sees small disappointments." Next, Ace of Wands: New beginnings with a business slant and perhaps the backing of powerful business interests. Next, III of Wands. Again a three card, and this time "Watches for ships to come home which may be delayed" Next, VIII Strength. Again, "Strong planned effort to overcome personal or material obstacles." He seems to have a better chance of being nominated than Kennedy, but nothing is certain yet for him.

STUART SYMINGTON is also prominently mentioned for the nomination. I will lay out the cards and you can consult your lists for the meanings while I make general comments.

THE PAST: VIII of Wands. Next a major, XXI The World. Then VII of pentacles. Then XI, Justice, also a major. Lastly, Ace of Cups. The past runs well, showing past success and perhaps the CUP desire for the presidency. Has had smooth sailing and wide experience.

THE PRESENT: V of Wands. Then a major, XII (was XIV) Temperance. Next, VIII of Cups. Then VI of Cups. Ends with IX of Wands. Three cups, counting those in Temperance, indicate desire for nomination. The early efforts, as indicated by the wand cards, were not great, but more is being done now. Seems to fit fairly well.

FUTURE: A major, The Emperor, then Page of Swords. Next X of Wands. Next V of Cups, and finally, III of swords. Powerful friends seem to support him, obstacles are cleared away and he makes a great effort to win the support of business interests (X of Wands). But V of Cups upsets the plans, and III of swords indicates disappointment. He may give up before the convention. Looks like it might be a good year for dark horses to appear suddenly to break a stalemate. (Cigbo suddenly holds up a new sign and begins to parade. It reads, "NOMINATE A DARK KAT! CIGBO FOR PRESIDUNT!") (A slipper is tossed at him and he retreats indignantly.) Max Freedom Long

